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THE MARIAGE OF THE BLESSED VIRGIN



Annals of Saint Anne de Beaupre

Vol. 14 --o--o-- March 1901 --o--o-- No 11

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Chronicle of the Shrine



Midnight Mass, 31st December. — When the Redeemer of the world will appear on the clouds of heaven, in all the brilliancy of His power and majesty, to judge the living and the dead, He will summon before his supreme tribunal, nations as well as individuals, long centuries as well as fleeting hours. *Let all know that dwell on earth*, says Ecclesiasticus, *that thou art the God the beholder of all ages. He will judge the nations*, chants Holy Church in the first psalm of Sunday's vespers. Thus, the nineteenth century will be summoned like the others to account for its works. If it be enriched with merits, it is also burdened with weighty responsibilities ; if it has glorified the Eternal, it has also outraged Him cruelly. Before disappearing from the scene of this world, should not its last cry be a song of gratitude, its last sigh a groan of repentance ?

Thus did our august head, Leo XIII, understand it, and in order to conform ourselves to his thoughts, we made the night of the 31st December, a night of prayer. At nine o'clock the Most Blessed Sacrament was exposed in the Basilica, hymns were sung and prayers were said with the people during over half an hour. The divine Host, really:

and substantially containing the immortal King of ages, remained exposed until the end of the solemn mass on the following day. At 11. 30 p. m. the entire community, presided over by our Father Rector who officiated as celebrant, being prostrate around the altar, the parishioners in full numbers filling the vast Basilica, the celebrant in a deep and solemn voice intoned the psalm *Miserere*, which the religious continued to chant slowly alternating with the organ choir without accompaniment. When the last notes of the penitential psalm had died away at the foot of the throne of mercy, a Father delivered a short address to the people; then from the pulpit he pronounced an humble form of apology to the Sacred Heart concluding with these words.

“O forsaken Love, O misjudged Goodness, we would wish, were it possible, to offer you reparation equal to the outrages, thanksgiving adequate to the blessings received. . . . But alas! weakness and nothingness, what can we do but sigh and groan at your feet? You who read our hearts, observe in them our desires with our powerlessness, and accept as compensation for all the bitterness that has overwhelmed your loveable Heart, especially during this century, all the transports of your angels, all the expiations of your martyrs, all the sighs of fervent souls, all the tears of your saints. Instil in our hearts, with regret for our offences, humility and confidence, devotion and love. Be yourself, O Sacred Heart of Jesus, our all powerful maker of amends to the Holy Trinity, the light, the strength, the refuge, the rallying point of our hearts here below and, after the sorrowful combats on earth, our ineffable treasure and our eternal happiness in heaven. Amen.”

As the clock struck the hour of midnight, at the moment when the nineteenth century expired and the twentieth began, the celebrant intoned the *Veni Creator*; then high mass was celebrated during which hundreds of persons received communion. The imposing ceremony concluded with the chanting of the *Te Deum* to thank God for all the blessings granted the great family of mankind during the past hundred years, and also in thanksgiving for the new century just opened for the world.

C. LECLERC, C. SS. R.

CHRONICLE OF OUTSIDE EVENTS

Grand Jubilee of the Ladies of St Ann's society, in St Ann's Parish, Montreal. — Whilst the Catholic Church is extending the Holy Year to the whole world, the Ladies of St Ann's

society have been celebrating their own jubilee in St Ann's Parish, Montreal, on Sunday the 27th of January.

The imposing ceremony took place at 3,30 p. m. The very Rev. A. Lemieux, pastor of St Ann's parish and first Superior of the Redemptorists in Canada, officiated with Rev. H. Rietvelt, C. SS. R. as deacon and Rev. D. Holland, C. SS. R. as subdeacon. It was a sight to be remembered for a lifetime. The whole church was filled with a kneeling multitude from the door up to the sanctuary. The statue of Good St Anne stood enthroned in light above the altar, which was itself a marvel of beauty, with its profusion of white chrysanthemums and green palms and multitudes of tapers arranged in graceful forms.

Rev. J. Mac Phail, C. SS. R. delivered an eloquent sermon, showing in vivid colors the dignity and the duties of Christian mothers, and the importance of St Anne's sodality for the preservation of the former and the fulfilment of the latter. In all truth, there is no better means of giving to married women the conviction of their dignity, and of making them faithful wives, zealous housekeepers and Christian mothers, than to get them enrolled under the banner of Good St Anne.

On that memorable Sunday, one hundred and thirty new names were added to the already long list of members; and twenty seven ladies celebrated their jubilee, respectively of twenty-five, thirty, forty and more years' membership in the sodality.

The following are the names of the ladies who celebrated their jubilee :

• 1858 . Mrs John Bailey, the worthy President ; Mrs Pat. O'Hara ; Mrs John Mooney ; Mrs Pat. Kennedy ; Mrs Jos. Hatch ; Mrs John Doyle. — 1860 : Mrs Alice Quinlan ; Mrs J. Quillan ; Mrs Edw. Poland , Mrs Matt. Murphy ; Mrs Denis Monday ; Mrs Peter Donovan. — 1861 : Mrs Hugh Gavin ; — 1864 : Mrs Matt. Crowe ; — 1865 : Mrs Pat. Walsh ; Mrs John O'Neill ; Mrs John Kane ; Mrs Mich. Doheny ; — 1867 : Mrs Denis Loughman ; Mrs Mich. Crowe ; — 1871 : Mrs Jos. Boyden ; Mrs Francis Dolan ; — 1872 : Mrs Mich. Davin ; — 1874 : Mrs Jer. O'Connell ; — 1875 : Mrs Thos. Mc Garrity ; Mrs Edw. Younam ; Mrs Mich. Flannegan ; Mrs Will. Brennan.

May the sodality of Good St Anne spread throughout America ; and may the sodality of this parish increase still the number of its members and flourish more and more.

CORRESPONDENCE

A constant reader of the Annals has been kind enough to write us some words of congratulation and encouragement in connection with the last improvements in our *Bulletin*. We wish to communicate them to our subscribers and this all the more willingly that this *constant reader* seems very well qualified to judge our publication. We would desire that all our readers should share the same sentiments and find solid food for their piety in the reading of the *Annals*.

Rev. Father Director of the *Annals* of St Anne.

Reverend Father,

With my best wishes for the new year, I heartily compliment you. Your *Bulletin* for January is worthy of our century. The engravings are very presentable; there is a great improvement in the typographical work. . . . While on the subject, allow me to whisper a word of advice. If you wish to be conservative in everything else, you have full liberty to be so; but be liberal in the matter of your type and discard them before they become broken by use and are completely useless for their purpose.

Without flattery, I consider your *Annals* the publication best suited to our people and at the same time the most solidly pious. In truth, you Redemptorists, have an easy task; you have only to work the inexhaustible mine left you by St Alphonsus. I would like to see your *Annals* in every Canadian family both on this and on the other side of the frontier.

This wish I lay at the feet of Good St Anne, begging her at the same time to bless all your Apostolic labors.

A constant Reader of the Annals.

May the wish of this sympathetic reader be fulfilled.

Delayed. The splendid reliquary that was to be presented to St Anne at the New-Year's midnight mass, could not be sent out in time. A strike of twenty thousand workmen at Antwerp had delayed for a fortnight the departure of the steamer that was to bring it.

Patrons of Parishes

SAINT JOSEPH PATRON OF CANADA



CATHOLIC piety has specially consecrated the month of March to devotion to St Joseph because the anniversary of the death of this great saint falls on the 19th of that month. Pius IX, pleased with the increase of that beautiful devotion in the hearts of the faithful, crowned it by proclaiming the illustrious patriarch as patron, not of any nation in particular, like the other saints, but of the whole Church.

As for us, Canadians, who already have had him as patron for two centuries and a half, as proved by the history of our origin, we should redouble our faith in him and imitate in this the children of a prince who has mounted the royal throne; they are ambitious to show that they are their father's most faithful subjects.

St Theresa, the providential promoter of devotion to St Joseph, asserts that he is powerful enough to assist us in all our necessities, being different from the other saints who have power to aid us, each in one kind of special need. In our turn we will say that, different from the other saints, each of whom is the protector of a class of persons, of a social condition, St Joseph alone is the protector of all ages and conditions of life and consequently that all of the faithful who are mindful of their true interests should have recourse to him in all their necessities with the fullest confidence. St Joseph had the great happiness on earth of being the lawful, adopted and foster father of Jesus. As such he represented the eternal Father whose providence extends to all mankind without exception and more especially to the faithful who are the members of His only Son. It was but right that this glory should continue to be enjoyed by the holy patriarch in heaven and that he should be the protector of all the members of Jesus Christ still in exile on earth. Let us enter into details.

St Joseph is the protector of childhood and youth because he was the faithful guardian and devoted protector of the Child Jesus whom he fed, clad, carried in his arms, reared, preserved from death, taught his trade, enabled him to earn his livelihood, acknowledged as his son and caused him to be entered as such in the public registers and in those of the temple. Oh ! how this good father of Jesus loves to see children, adolescents and young men kneel to him to ask him either for the necessities of life or, above all, for the preservation of their innocence ! How wise are mothers who teach their children to recite a short prayer in his honor, to ask his blessing as Jesus did every day.

St Joseph is the guardian and father of virgins, as said in a prayer approved and indulgenced by the Church, because to his faithful guardianship were confided Christ Jesus, innocence itself and Mary, the Virgin of virgins. Hence all virgin souls should pray to him daily to keep them free from all stains, so that with spotless mind, with a pure heart and a chaste body they may constantly and holily serve Jesus and Mary.

St Joseph is the patron of fathers of families because he has been their most perfect model. He has known the joys and sorrows of paternity as no other has ; he has fulfilled better than any other its sacred duties and this towards a Son like whom there will never be another. Christian fathers be devout to Joseph, pray him to help you in fulfilling your obligations towards your children, invoke him amidst the trouble their education causes you and have no doubt that he will powerfully aid you.

St Joseph is the patron of mothers of families because he was the protector and support of Mary, the mother *par excellence*: the Mother of Jesus and of mankind redeemed. We may say with regard to Mary what we have said with regard to Jesus : to St Joseph she owed the preservation of her precious honor and her daily bread ; moreover in him she had a consoler, a helper whose services were very necessary during her flight and sojourn in Egypt. Mothers of families are a class of persons who are in great need of consolation and support, especially when they lose the companion God has given them and still more when that companion afflicts them through

his conduct not being very Christian. Let them pray to St Joseph ; he will be their support, the tutor of their children, their providence in their distress.

St Joseph is the patron of all who earn their living by the sweat of their brow ; for them he reserves his tenderest sympathies because such was his condition on earth. For that reason also he has a great affection for the rich who take an interest in workingmen, who endeavor to improve their condition by striving to make them better, to inspire them with religious sentiments, to keep away from them the dangers of seduction.

St Joseph is the patron of all souls striving to attain perfection. St Theresa who was so devoted to that great patriarch of the New Testament, testifies that through him she received admirable graces after obtaining bodily health. She adds that the devotion to St Joseph should be that of meditative persons ; that she never found that those who confided in him had remained behind ; that every year on the day of his feast she asked him for a favor which was always granted.

In modern times St Joseph has been adopted as patron by all religious institutes whose existence has been rendered so difficult by the detestable policy begotten of the revolution. He constantly shows himself to be the zealous purveyor of poor communities and novitiates.

St Joseph is the universal refuge of all persons in anguish. How many volumes would be filled by the mere enumeration of the favors obtained in our day through the intercession of this saint who is helpful amongst all others ! Through him how often has ruin been averted ! how many sick have been cured whose recovery was despaired of ! how many sinners converted ! how many troubled consciences have been calmed ! how many disunited families have had peace restored to them ! how many persons of both sexes have had their future assured, and been enabled to follow a vocation notwithstanding almost insurmountable difficulties ! how many persons afflicted in body and soul, how many needy and oppressed persons he has consoled, provided for and delivered ! To how many despairing persons he has opened heaven at the hour of death in return for a slight homage they habitually paid him !

Finally, St Joseph is the patron and protector of the dying. of those at least who have prayed to him during life, he procures them a sweet and holy death. Never was there a death more beautiful than his; he died between Jesus and Mary and assisted by them as by the most devoted Spouse. What gratitude, what ardent love were excited in his heart by the tender care of those two great personages! Thus St Francis of Sales doubts not that he died through the strength of his love. Since then it is a privilege of St Joseph to obtain a sweet and peaceful death for his devotees.

Now, we ask, is not the happiness of dying in peace well worth our endeavoring to secure the protection of the holy patriarch for that hour so dreaded even by the just themselves? But what must be done to obtain it? We must strive to please him by imitating his humility, his separation from creatures, his purity, his piety, his charity, his love for Jesus and Mary. Let the rich, in his honor, be good to the poor, let the poor and the working-men be patient and submissive to divine Providence: let all rich and poor, married or single, young people, children, men of mature age and aged persons, strive to properly perform their respective duties.

As regards the homage to be paid to this great saint, but little suffices, provided it be done well and constantly: a *Pater* an *Ave* and a *Gloria* said daily and receiving communion on the day of his feast with an invocation to him in temptations, in troubles, in bodily and spiritual necessities: such are the practices we recommend to our readers.

La Voix du Rédempteur.

St Alphonsus, quoting Gerson, says that St Joseph had three great privileges, which were special to him. 1. that he was sanctified in his mother's womb, as Jeremias and the Baptist; 2. that he was at the same time confirmed in grace; 3. that he was always exempt from the inclinations of concupiscence.

A priest's prayer to St Joseph.

To thee, St Joseph, was consigned the care
Of God's divinest treasures ; thou didst share --
Nor count it Sacrilege — the purest love
Of her, within whose heart the Mystic Dove
Had built His nest ; and in thy meek abode
Thou gav'st a father's welcome to thy God.

The Solemn liturgy, the Sacred page
Of mystic rites, by which, from age to age,
The Holy Ghost, the Lord of grace and prayer,
Directs His Servants in their watchful care
Of Christ's own Body, were not writ for thee ;
Yet in thy plenitude of sanctity,
Thou didst possess th'unerring tact of love,
Which taught thee, sure as angel from above,
The homage and the care thou shouldst bestow
Upon a God whom love had brought so low.
And as when first the Word appear'd on earth,
Beneath thy shade He veil'd His wondrous birth,
So, when He took His place at God's right hand,
Thou wert the leader of the patriarch band,
Who first beheld Him on th'Eternal Throne,
Sharing His Fathers' glory as His own.
Great Saint, thy office was to minister
To God Incarnate ; and the priest, whose care
Still centres round His Presence, looks to thee
For grace to serve Him not unworthily.
Oh ! thee, by all the joys of Nazareth,
By all the merits of thy precious death
In Jesus' arms, and by thy glorious crown,
Upon thy priestly clients now look down,
And make our hearts o'erflow with loving awe
Whenever near His altar, steps we draw.

T. E. BRIDGETT, C. SS. R.

Prayer to St Patrick.

ALLEGRO.

HEMV.

Hail, glo - rious St Patrick, dear Saint of our isle ! On

The first system of musical notation is in G major (one sharp) and 3/4 time. It consists of two staves: a treble staff with a vocal line and a bass staff with a piano accompaniment. The lyrics are: "Hail, glo - rious St Patrick, dear Saint of our isle ! On".

us, thy poor children, be - stow a sweet smile ; And

The second system of musical notation continues the piece. The lyrics are: "us, thy poor children, be - stow a sweet smile ; And".

• now thou art high in the man-sious a - bove, On

The third system of musical notation continues the piece. The lyrics are: "• now thou art high in the man-sious a - bove, On".

E - rin's green val-leys look down in thy love.

The fourth and final system of musical notation concludes the piece. The lyrics are: "E - rin's green val-leys look down in thy love.".

CHORUS.

On E - rin's green val - leys, On E - rin's green

val - leys, On E - rin's green val - leys look down in thy love.

II

Thy people, now exiles on many a shore,
 Shall love and revere thee till time be no more;
 And the fire thou hast kindled shall ever burn bright,
 Its warmth undiminished, — undying its light, (*bis*)

III

Ever bless and defend the sweet land of our birth,
 Where the shamrock still blooms as when thou wert on earth;
 And our hearts shall yet burn, wheresoever we roam,
 For God and St Patrick, — and our native home. (*bis*)



A Christian Rule of life under THE GUIDANCE OF GOOD ST ANNE



THE commandment of charity towards our neighbor. —

The love of our neighbor is implanted within us at the same time as the love of God ; they are but one, the only difference is in the object towards which they are directed. This is why Holy Scripture speaks of one commandment of charity. « If any man say, I love God, and hateth his brother, he is a liar. » (1 Jo. 4-20.) Our love of our neighbor is therefore the best test of our love of God. He who cherishes ill-will towards his fellow-man, who hates him, envies him, injures him in any way, or who grudges alms to the needy, is destitute of the love of God. The greater our love of God, the greater will be our love of our neighbor.

Every human being is our neighbor, without distinction of religion, of race, of age, of sex, or of occupation. In the parable of the good Samaritan, Our Lord teaches us that those who are strangers to us and even our enemies, are to be regarded as our neighbor. In the present day some people are so foolish as to consider none but their countrymen as their neighbors. In Christ there is neither Jew nor Greek, but all are one. (Gal. 3-28.)

He who loves the father will assuredly love his children. (1 Jo. 5-1.) Now God is our common Father, for He created us. (Matt. 2-10.) We are all His children, and for that reason we ought to love one another. Those who are offspring of one and the same parent are blood relations ; consequently since we all received our being from the same God, we stand in the relation of brethren one to another, and on this account ought to love one another. — A man who loves his father shows respect for his portrait. Now, our fellow-man is an image of God ; he was made to His likeness ; (Gen. 1-27.) consequently we ought to love him. — We are, moreover, called to the attainment of everlasting happiness ; we shall all live together, we shall behold the face of God and sing His praises together. St John

says in the Apocalypse: « I saw a great multitude which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb.» (Apoc. 7-9.)

The love of our neighbor does not consist merely in words and good wishes. St James says: « If a brother or sister be naked, and want daily food; and one of you say to them: Go in peace, be ye warmed and filled, yet give them not these things that are necessary for the body, what shall it profit? » (Jas 2-15.) *The love of our neighbor must be practical, it must display itself in doing good.* Let us not love in word or in tongue, but in deed and in truth. » (I Jo. 3-18.)—The love of our neighbor shows itself in desiring prosperity for him, and in grieving with him when he is in trial. St Paul exhorts us to « rejoice with them that rejoice, and weep with them that weep. » (Rom. 12-15.) Consider how Elizabeth rejoiced on hearing that Mary was the Mother of God. (Luke 1-42.) Abraham desiring to have no strife between himself and Lot, gave up to him the best tract of the country. The congratulations exchanged on birthdays, festivals, and other occasions, the greetings usual in society, are signs of good will. The Redeemer greeted His Apostles with the words: « Peace be with you; » the archangel Gabriel saluted Mary saying: « The Lord is with thee. » In some Catholic countries the custom still lingers of using the words: « Fraised be Jesus Christ » as a greeting. Banish mutual good will and you take the sun out of the heavens; you make social intercourse impossible. See, says St Augustine; how the different members of the body participate in each other's misfortune. If a thorn runs into the foot, the eyes look for it, the tongue asks about it, the back bends towards it, the hand endeavors to extract it. We should act in like manner towards our neighbor.

What is the limit of this love? Our Lord says: « Thou shalt love thy neighbor as thyself. » (Mk. 12-31.) Hence « whatsoever you would that men should do to you, do you also to them. » (Matt. 7-12.) Holy Tobias says: « See that thou never do to another what thou wouldst hate to have done to thee. » (Tob. 4-16.)—Charity to one's neighbor has its limits, however. No

one is bound to deprive himself of what is necessary to relieve his neighbor's wants. In such cases to render assistance is heroic charity. « Greater love than this no man hath, that a man lay down his life for his friend. » (Jo. 15-13) This our Savior did : and hundreds of missionaries continually expose themselves to the risk of death to save souls.

All that we do to our neighbor, whether it be good or evil, we do to Christ Himself ; for he has said : « What you did to one of these My least brethren, ye did it to me. » (Matt. 25-40.) When St Martin had given half his cloak to a ragged beggar at the gate of Amiens, our Lord appeared to him in a dream wearing the half-cloak and accompanied by angels. « Martin, He said, covered Me to-day with this cloak. » — *The love of one's neighbor is then the distinctive mark of the true Christian.* Our Lord says : « By this shall all men know that you are my disciples, if you have love one for another. » (Jo. 13-35.) Our Lord calls this a new commandment (Jo. 13-34), because the precept of charity to one's neighbor was not understood earlier in the sense He gives to it. Well indeed were it for the world, if charity prevailed everywhere ! No laws would be needed, no courts of justice, no punishments. Then no man would wrong his neighbor ; the very words of murders, brawls, rebellion, robbery and the like, would be unknown. There would be no destitution, for every one would have the necessaries of life.

Lack of charity to one's neighbor. — We ought not to injure our neighbor : either as regards his life, his innocence, his property, his honor, or his household. All this God has forbidden in the six last commandments of the Decalogue. He who violates one of them to any serious extent, shows himself to have no love of his neighbor. Now envy is at the bottom of all those sins. We call a man envious who merely through ill-will is vexed at the prosperity of another, or rejoices when misfortune overtakes him. He is like a certain kind of snake, which is said to gnaw away the root of trees which bear sweet-smelling blossoms, because it cannot endure the perfume ; like the moth, that frets away the purple robe, or like rust that corrodes iron. But our vexation or pleasure may arise from the love of God or of our neighbor, in which case it is not blameworthy ;

for instance, if one is grieved because a man who is an enemy to the Church is raised to a position of influence, or because great prosperity attends a sinner who will employ his good fortune to sin the more. The height of envy is to grudge another the gifts of divine grace, and progress in virtue. This is one of the sins against the Holy Ghost. The high priests were jealous of Christ when they saw that He worked many miracles; they therefore determined to compass His death. (Jo. 11-47.) The devils feel this kind of envy; they are furious when they see the elect advancing towards perfection and at once assail them with temptations or persecutions.

In order to thrust the monster of envy out of the heart, no sword, no breastplate, no helmet is needed, only the panoply of love. Do all the good you can to the person whom you envy; at least pray for him, that his happiness may be increased. — He does not love his neighbor who injures him, whether in regard to his life, his innocence, his property, his honor or his household; nor does he love his neighbor, who performs no works of mercy. St Ambrose severely censures the miserly rich men of his day. « The walls of your dwellings are hung with splendid tapestries, while you take the clothes off the poor man's back. A beggar at your door asks for the most trifling alms; you do not so much as vouchsafe him a glance as you pass by, debating within your mind what kind of marble will look best for the pavement of your palace. A starving mendicant asks for a crust of bread in vain, while your horses are champing their golden bits. How terrible are the judgments, O rich man, which you prepare for yourself. The diamond you wear on your finger would alone suffice to feed a multitude. »

Love of one's friends. — We call those men friends whose principles are the same as ours, and who cherish mutual good will, mutually support one another, and hold confidential intercourse one with another. St Jerome compares friendship to a mirror, which presents a faithful image of the object before it. If one who stands before a mirror laughs, or moves his head, the image in the mirror does the same. His very wishes and dislikes seem to be shared by the image in the mirror. So it is with friendship. Trifling differences do not disunite it, they

rather clench it more firmly. The smith sprinkles water upon the fire to fan the flame, and a town that has been re-conquered is garrisoned more strongly than one which has never been lost to the crown.

Friendship, like a building, must rest upon a solid foundation ; and only when this foundation is the fear of God and the love of God, will the structure of friendship stand firm. When seen in the bed of the ocean, coral appears to be a bush of greenish hue, without any special beauty, but when taken out of the water it becomes bright, red and hard. So friendship acquires its brilliancy, its beauty, its solidity, when it is elevated into the atmosphere of divine love. (St Franc. Sal.)

It is not wrong to have friends, and to love them more than other men ; for our dear Lord had friends whom He loved with a special predilection. « Blessed is he that findeth a true friend. » (Ecclus. 25-12.) Alexander the Great, on being asked where his treasures were, pointed to his friends and said « Those are my treasures. » But if he asks you to do evil for his sake, answer him as the Greek answered the friend who wanted him to swear falsely in his interest : « I am only thy friend in so far as I do not lose the friendship of God. » The friendship of God is indeed worth more than any human friendship.

In conclusion I say with our holy Father, Pope Leo XIII : — « Be careful in your words and actions not to cause displeasure to any one, no matter how inferior to yourself, unless duty, obedience, or charity force you to oppose him. » --- There is nothing sweeter in social life than union of hearts. The ancients represented it by a musical instrument. When David played upon his harp, the evil spirit that troubled Saul withdrew, and left him in peace. (1 Kings 16-23.) The devil who, as Job says, laughs at lances and arrows, trembles on hearing the harp ; he cannot bear that union of hearts, of which the chords of the harp are but the emblem, and there is nothing which wages such cruel war against him as this beautiful love of peace.

A. M. BILLIAU, C. S.S.R.

ST ALPHONSUS AND THE LABORER

O*F Master and Servant.* — The good servant endeavors to please his master, doing all that has to be done, not because he is compelled to do it, but of a good will, remembering the Scripture : « With a good will doing service, as unto the Lord and not to men, knowing that whatsoever good every one shall do the same he shall receive of the Lord, whether bond or free. » (Eph. 6-7.)

And the good master will entertain corresponding sentiments towards his servants. He will remember the words of the Holy Ghost, who, after telling servants what their conduct ought to be, says : « And you, masters, do the same thing to them, forbearing threatenings ; knowing that the Lord both of them and you is in heaven, and there is no respect of persons with Him. » (Eph. 6-9.)

How beautifully this mutual confidence and love is described in the Bible in the case of Abraham and his oldest servant, Eliezer, whom he had set over all his goods. Abraham trusted him with everything, even to go and choose a wife for his son Isaac. He explained to him all his wishes, and made him take an oath that he would not pick out a wife for his son among the heathen women, but go to the country and kindred from whence he had come, and get one. — Now, listen to the conduct of this good servant. When he came to the town where the kindred of Abraham dwelt, he made this prayer : « O Lord, the God of my master Abraham, meet me to-day, I beseech thee, and show kindness to my master Abraham. » (Gen. 24-12.)

What a love and veneration, what an interest in all that concerned his master, is shown in these words ! And when he had succeeded, by God's help, in discharging the duty which he was sent upon, he was as thankful as if it had been his own interest, and he says : « Falling down, I adored the Lord, blessing the Lord God of my master Abraham, who hath brought

me the straight way to take the daughter of my master's brother for his son. * (Gen. 24-48.) — The good old man forgets himself in the affection he bears to Abraham and his son Isaac. There is no false pride here, he is not a bit ashamed to speak all the time of his master. He never overstepped the limit of perfect respect, and yet I am sure there was so much fidelity and goodness about him that he had pretty much his own way, being ruler, as the Scripture says, over all that Abraham had.

Where such feelings exist between masters and servants, we find them living together for years; for such masters would feel the loss of such a servant almost as the loss of a child, and the feeling is the same on the other side. So it is written of the Empress Isabella, that at her death she assembled all her household and took leave of them, even to the lowest little servant, calling them by name.

Of the lovely little St Zita, we read that, her parents hearing of a pious family among the nobility, with whom they felt sure their daughter would have a good chance to live virtuously, they brought her to them at the age of twelve years. At first, before her goodness became known, she was scolded a good deal and spoken harshly to. But she accepted all so humbly, that after a little while they loved her dearly, and even held her in great veneration. There she lived, without ever changing her place, for nearly fifty years, until she was carried to her grave. She loved the children dearly, and they loved her. She was always delighted to do them any kindness. It is said in her life that she felt like a mother to them, and was always ready to take the nurse's place and relieve her of fatigue and annoyance.

What ought to be your conduct. — But you may say to me: It is seldom or never that these most delightful relations between master and servant can exist nowadays. There are few who are bound together by the ties of the same faith, and who are actuated by such pure and holy motives in their conduct. In fact, many of the employers are very indifferent in principle, and very difficult to get along with.

Well now, let us look into it a little. What ought to be your conduct? — You should endeavor to show your employers

respect in all cases ; to feel as much interest as you can, as a member of the family ; and as much affection and love as is possible, considering their character and life. The Holy Scripture clearly lays down this doctrine. « Let servants be subject to their masters, pleasing them in all things ; not contradicting, not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Savior in all things. » (Tit. 2-9.)

What does the Holy Ghost say to servants who have Catholic masters ? Pay attention to the words, they are full of meaning. « But they who have believing masters, let them not despise them because they are brethren ; but serve them rather, because they are faithful and beloved. » (1 Tim. 6-2.) — It seems to be very strange advice to give a servant, to tell him not to despise his master because he is good and amiable towards him. We are apt to think that the master despises the servant, because he is below him ; but here we see the Holy Ghost warning the Catholic servant not to despise his Catholic master. What can be the meaning of it ? I will tell you. If the good, kind master or mistress, in wishing to make you happy, and out of Christian love and interest in you, does not treat you as a mere servant, but as a friend and a child, do not take this all wrong and grow impudent and disagreeable to them. Sometimes the very reason why a servant is dissatisfied and seeks another place, is because a real interest is felt in having her well cared for in all respects, and in seeing her lead a good life.

« I declare, there is no living in this house, where you can't do anything without being brought up for it. What business is it to the madam whether I go to mass or not ? I wish she'd let me alone. I tell you, I will never live in a Catholic family again. I'll go among Protestants, where I shan't always be bothered about going to Church and going to confession, and keeping fast days, and keeping abstinence, and this and that. I wish fo'ks would mind their own business. » Such is the language of many a servant who calls herself a Catholic, but who shows little of the spirit of one.

The same remark applies to every kind and loving employer, whether he belong to the « household of faith, » or not. There

is the same temptation in all such cases to forget one's self through pride ; and the same obligations to be more humble, respectful and attentive.

Now, what is said in the Scripture of unreasonable and ill-tempered masters and mistresses ? « Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. » (1 Pet. 2-18.) i. e., to the cross and peevish, and the one that finds fault when she has no right to, and often occasions a good deal of heartburning. Why should you be respectful and attentive anyway ? Because in the words of St Peter : « this is worthy of thanks, if for conscience towards God a man endure sorrows, suffering wrongfully. For what glory is it, if sinning and being buffeted, you suffer it ? But if doing well, you suffer patiently, this is thank-worthy before God » (1 Pet. 2-19. . .) And the example of our Savior is given to add weight to this. « For unto this you have been called ; because Christ also suffered for us, leaving you an example that you should follow His steps. Who did not sin, neither was guile found in His mouth. Who, when He was reviled did not revile, when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly. » (1 Pet. 2-22. . .)

A. M. BILLIAU, C. SS. R.

The mystic stair.

O priest of God, what light is in thine eye ?
 Hast thou, like Moses, seen the Lord pass by ?
 Hast seen, like Jacob sleeping on the sod,
 A ladder reaching to the throne of God ?
 « Nay, more than this — upon that mystic stair
 My daily tasks with seraphim I share :
 I mount from man to God, and earthward bring
 A thousand graces from the angels' King. »
 O priest, be proud ! — yet humble : Angels fell ;
 Thy feet are earthly ; watch thy foothold well.

T. E. BRIDGETT, C. SS. R.

STANDPOINT OF A ROMAN CATHOLIC ON RELIGION.

PRIMITIVE Christianity, and the British Church; or that the appeal of the English Reformation « the so called Established Church, » to Christian antiquity, has no foundation. I have thought a good deal over all you said yesterday. Now I should like to hear how you make out that the primitive Christians were Catholics. I know we were always taught, and I've read several books about the old British Church which seemed to me to prove pretty clearly that, up to the year 600, or thereabouts, the early Christians in Britain knew nothing of the authority of the Pope, and opposed his claims when they were put forward by Augustine on his coming over to convert the Saxons.

— If you will allow me, I will read you a passage of the « Saturday Review, » which may serve me as a text for what I shall have to say in answer to your question about the British Church, and how I make out that the early Christians were Catholics. — « The distinctive principle of the English Reformation was an appeal to Christian antiquity as admirable, and probably as imaginary, as the « Golden Age » of the poets. The writer then goes on to say, that the era of Reformation was before the age of accurate historical criticism. The true method of historical criticism was as yet uncreated, and it is not too much to say that whatever accurate knowledge we now possess of the Church of the first centuries, has been obtained within the last fifty years, and that a better acquaintance with the remains of antiquity has convinced us that many doctrines and practices which have been commonly accounted to be peculiarities of later Romanism, existed in the best and purest ages of Christianity. »

— Ah! I should not wonder if they had hit the right nail on the head there; I must read that article, how is it headed?

— You can't miss it, the title is *Primitive Christianity*, Well, then, to answer your question, we argued yesterday as to the

great leading doctrines on which Protestants and Catholics are one, and which all Christians hold as essential. Now, as for what you would call the distinctive doctrines of the Catholic religion, or the peculiarities of later Romanism, but which we hold to be no less essential truths of Christianity, part and parcel of the same revelation which teaches us the doctrine of the Trinity and the Incarnation ; I will name three which I think you will admit are sufficiently distinctive. We hold therefore :

FIRST. — That for Christ's sake we are to obey the Church, which He has made His infallible witness in the world, until He shall come again « The Church of the living God, the pillar and foundation of the truth. » (I Tim. 3-15.)

SECONDLY. — That for the same reason we are bound to submit to the spiritual supremacy of the Pope or Bishop of Rome, the successor of St Peter, whom Christ left, when he ascended into Heaven, to be the *Visible Rock*, on which He willed to build up His Church in unity.

THIRDLY. — That God is to be worshipped by sacrifice ; and that in place of the *typical sacrifices* offered to God, from the time of Adam to Moses, and from Moses to the time of Christ, our Lord has instituted the *great reality of the sacrifice* of His Body and Blood, commonly called the Mass.

Of course there are other doctrines which I might name, but these three are sufficient for my purpose. My proposition is, that these doctrines were as distinctively held by Primitive Christianity as they are by the Catholic Church of the present day, or what our friend in « The Saturday » calls « later Romanism. »

— Well, go on, I am all attention. I do not want to raise objections to details. I want to hear your whole argument to the end, then I shall see what I may find to say about it.

— Well, then, learned Protestants are now beginning to admit « that many doctrines and practices which (at the time of the Reformation) were commonly accounted to be peculiarities of later Romanism, existed in the best and purest ages of Christianity. » — Now, this is precisely what we Catholics have always maintained ; only my proposition is, that the *distinctive*

features of the 'holic religion are precisely those which mark the British Church in primitive ages, centuries before the time when St Augustine, the first Archbishop of Canterbury, came from Rome to convert the Anglo-Saxons, about the year of our Lord 600.

Those who delight in the dream of a golden age of primitive Christianity, which was Protestant in all but the name, and not even Protestant in name, because, as they imagine, there was then no Pope to protest against, take special delight in dwelling on fancy pictures of an early British Church. And why — for the simple reason that here they can strike out boldly on the wings of fancy, without much danger of beating against the hard stone-wall of historical facts. But understand me well — there is no British writer, of whose works we have any vestige, earlier than the historian Gildas, who wrote about the year of our Lord 550. All they have to rely on for proof of any difference between the British Church and the other churches of Christendom is one single fact, which they learn from the historian Beda, who wrote in the VIIIth century. He relates as follows the words of St Augustine, the Roman missionary, to the British clergy: « In many things you act contrary to our custom, and those of the universal Church; yet if in these three respects you will obey me: to celebrate Easter at the proper time, to perform the rites of baptism according to the custom of the Roman Apostolic Church, and to join me in preaching to the English nation the word of the Lord, all other changes which you do, although contrary to our customs, we will bear with unanimity.» — These terms they refused to comply with. All this we fully admit, and are quite prepared to account for. My proposition concerns the British Church, not in the year of our Lord 600, but centuries before, in the early primitive times, from the first conversion of Britain.

— Yes, that is the point; I am all attention to hear how you make it out.

— To make out my point, I first quote from a Protestant historian (Hart's Ecclesiastical Record), who thus comments on their refusal: — « while we triumphantly cite these testimonies

to our original independence, let us not seek to palliate the contumacious spirit displayed by the British clergy in their conference with Augustine. As Christians they ought cheerfully to have assisted in evangelizing the pagan Saxons. The terms which he proposed were mild and reasonable, and the faith which he proposed was as pure and orthodox as their own.»

Now I infer from the very words of St Augustine that, it is quite clear that the faith of the British Church was essentially the same as that of St Augustine, otherwise he would certainly have taken exception to such differences in doctrine, and not solely to accidental points of discipline, and moreover it is inconceivable that he should have invited them to preach to the Saxons a faith different from his own. That the faith taught to the English by St Augustine was the same as that of the Catholic Church of the present day, does not require proof to any one who has made the most superficial study of the annals of the Anglo-Saxon Church. The Supremacy of Rome, the doctrines of the Real Presence, the Sacrifice of the Mass, Purgatory, devotion to the Blessed Virgin and the Saints, are written on every page of her history, and came to be incorporated in the very language and customs of the people. (See the historical works of Rev. T. E. Bridgett, C. SS. R.)

As for the grounds of the opposition of the British bishops to St Augustine, this can be fully accounted for. The decay of faith and morals amongst clergy and people, isolated from the rest of Christendom, natural pride and hatred of the Saxons, all which Gildas tells us existed in the British Church in his day, are quite enough to account for their opposition to St Augustine, and this opposition cannot in the teeth of history be attributed to any primitive independence of Rome in the British Church.

Too long to relate her whole early history, I mark some data :

1. — Pope St Eleutherius, at the request of Lucius, a British king, sent missionaries into Britain, in 180.
2. — The next notice we have of the British Church is, that British bishops were sitting with the other Catholic bishops at the Council of Arles, in Gaul, in 314; and of Sardica, in 347.

where the right of appeal from all bishops to the Apostolic See was confirmed by a special decree.

3. — In 403, Pelagius, a British priest, spread a heresy in Britain in which he denied the necessity of divine grace; whereupon Pope Celestine, the same who sent St Patrick to Ireland, sent St Germanus of Auxerre, as «his Vicar with Britain, and that he might drive away heresy, and restore Britain to the Catholic faith.»

With the mission of St Germanus the early history of the British Church closes. A dark period of a hundred years succeeds, during which, abandoned by the Roman armies, Britain is left a prey to the invasion of Picts, Scots and Saxons. In the absence then of all proof to the contrary, and in the presence of the positive evidence which I have given that the British Church stood in the same relation to Rome during the earlier and purer ages of her history, as all the other churches of Christendom — namely, obedience to the Holy See, for St Irenæus of Lyons tells us that obedience to the Pope of Rome, as successor of St Peter, was in his time considered essential for all churches, just as at the present day it is still the essential feature of Catholic Christianity—it seems then to me that thoughtful and candid persons can hardly fail to admit that, as a controversial argument against the Catholic Church, the less said about the British Church the better.

A. M. BILLIAU, C. SS. R.

Erin's Lament

«Woman, why weepest thou?» (Jo. 20-15)

Where hath my Master, loved so truly, sped?
 Ah! they have borne Him hence, whilst I, in pain
 Deplore His loss, and comfort seek in vain.
 «In pity tell me, Sir,» poor Mary said,
 And, as she spoke, her heart with sorrow bled.
 Her loving words her loving Lord constrain,
 No longer can He in disguise remain.
 «Mary! He says. — Lo! all her grief hath fled.
 Sad has thy search for Jesus Erin, been
 In the long years of persecution wild,
 When rude hands tore Him from His shrines away;
 Oh! with what joy His face again is seen,
 Heard with what rapture are His accents mild,
 As on thy altars He abides to-day.

REV. PATR. SHEARMAN, C. SS. R.

INDULGENCES

TODAY we will say a few words about indulgences. This will help you, dear reader, to better appreciate the great favor of the jubilee which is in itself the greatest of the indulgences of the Church. We will treat the subject in a familiar manner and try to be as luminous as the sun at noon.

What is an indulgence? It is the remission of the temporal penalties due to sins that have been already pardoned, which remission the Church draws from her treasury and grants for just cause, in virtue of her divine power, outside the sacrament of penance.

You have understood. . . An indulgence is therefore not the pardon of the sin itself nor the remission of the *eternal* punishment incurred by every mortal sin, nor exemption from the trials of life and from the great duty of Christian penance.

I have said that: *An indulgence is the remission of the temporal penalty due to sins which have been already pardoned*; let me add one word in explanation.

By every venial sin man outrages God and deserves temporal punishment.

By every mortal sin, he seriously offends divine majesty and, as a fatal consequence of his crime, he forfeits God's friendship and is condemned to eternal hell fire. But this man confesses or makes an act of perfect contrition, with the resolution to confess; God at once and absolutely forgives him the *offence* of his sin and restores him his right to heaven.

— This is certainly very generous.

— Yes but listen well to this: When God pardons a guilty one He generally reserves the right to inflict a punishment that will last a certain time; this is the temporal punishment. Suppose I have robbed and insulted you. Stung by remorse I hasten to ask your pardon. You are perfectly entitled to say to me: *"I pardon unconditionally both your theft and your*

insult. » But you also have a perfect right to answer : « *I pardon you heartily but on condition that you give me back some of the money you have stolen.*

Is not all this very reasonable ?

Well God also has two ways of pardoning.

In baptism he pardons absolutely without exacting satisfaction.

But, as a general rule after baptism when God pardons, He leaves the sinner a temporal punishment to undergo for his sins. It is as if he said : « I remit the offence of your sin, I deliver you from hell but in order to give at least some satisfaction to my infinite justice I will that you should undergo a temporal punishment, either in this world or after it in purgatory. »

And the indulgences granted us by the Church are precisely the remission of these temporal penalties by which we atone in this life or in the next for our pardoned sins.

The Church grants two kinds of indulgences.

I. *Plenary* indulgence is that which clears us from all our debt of temporal penalties towards God, so that an adult who would die immediately after gaining a plenary indulgence in its entirety, would go to heaven without passing through purgatory.

II. *Partial* indulgence, remits a portion of the same debt. There are indulgences of 100 days, of a year, of 7 quarantines etc. By these the Church grants us a reduction of our temporal penalties proportionate to the debt which in olden days could have been obtained from divine justice by a rigorous and fervent canonical penance of 100 days, 7 quarantines or 7 lents, one year etc.

It is from God alone that the Church holds the right to grant indulgences. By handing the Keys of heaven to her, Jesus Christ gave her power to remove all obstacles that might keep us from heaven. Therefore she can, by divine right, remit sin and the penalty of sin and she has always made use of this power from the time of the Apostles.

She draws indulgences from her treasure made up of the superabundant atonements of Our Lord, of the Blessed Virgin and of the Saints.

When she grants an indulgence *to the living*, this is what happens.

You owe, I suppose, 100 years of temporal penalties to divine justice. Holy Church takes from her treasury a payment strictly equal to your debt ; she offers it to God in your name and, in virtue of her divine authority as a supreme judge, she declares that you are discharged before God of 100 years expiation.

When the Church grants indulgences *applicable to the dead*, she does so by way of *suffrage*. This means that she offers to God a portion of the atonements of Our Lord or of the Saints and begs Him to accept them in exchange for the penalties due by poor souls. And there is no reason to say that God ever refuses them.

This conduct of the Church *does not interfere with the infinite atonements of Jesus Christ for us*, for although Christ has *super-abundantly atoned for all*, such atonements are profitable only in so far as they are applied to each of us personally. This is precisely what is done by Holy Church in granting us indulgences.

The conditions to be fulfilled for gaining indulgences are, besides baptism and the absence of excommunication, *a state of grace*, the *intention to gain them* and the *performance of the prescribed works*.

J. J. C. SS. R.

A pertinent Argument

In answering a question about « Predestination, » after demonstrating the teaching of the Church, Rvd. Father Nolan related this pertinent anecdote : « A carpenter, a catholic, refused to go to confession, because, as he said, he would either be saved or damned anyhow, God knew what would be his ultimate end and nothing he could do would avert it. The priest to whom he addressed himself, after a pause, said : « You are a carpenter. Suppose, on Monday morning, you refuse to go to work, because either your wages will or will not be paid to you on Saturday night. If they will be paid or unpaid, why should you bother yourself about doing anything to earn them ? » The man was silent. He went to confession. » Why should we excite ourselves about the foreknowledge of God as concerns our actions from free will? Suffice it for us that men who are damned, damn themselves ; that our Lord « willeth not the death of the sinner, but that he be converted and live ; » and that he who perseveres to the end will be saved. If we strive faithfully and humbly to the end, the blessed wage will be waiting for us at the conclusion of our pilgrimage.



Signal favors

MIRACULOUS CURE OF SORE EYES

Presentation Convent, Torbay, St John's N. F. Ld.
Aug. 21st 1900. — In order to give confidence to others, I most willingly give an account of my cure. I suffered for 5 years with intense pain in my eyes, particularly when attempting to read for any length of time. I consulted several oculists but got no relief. During the past 6 months I suffered more than usual, found my sight getting very dim and could not see to read anything. Having heard of the number of miracles worked by Good St Anne, I placed all my confidence in her intercession and at once set out for Beaupré where I made a Novena and had my eyes crossed with the relic each day. On the 4th day of the novena, I was completely cured, could see every thing round the shrine clearly and do not find the least difficulty in reading or writing, etc. ever since. Praise and thanks to glorious St Anne who will never forsake those who place their trust in her.

SISTER M. JOSEPHINE ANNE HAYES.

LOS ANGELOS, CAL.

2 Nov. 1900

To the Director of the *Annals* of Good St Anne

Reverend Father,

Miss Eulalie Hébert wants to publish her cure in your *Annals*. She suffered from a cancer in the left cheek since 1892. The doctors exhausted their skill for 8 years without giving her the least relief. Finally she placed her entire confidence in Good St Anne and prayed with great fervor to obtain her cure. St Anne has not been deaf to her prayer. To-day her cheek is completely cured, and she wants to publicly thank Good St Anne for this important favor.

E. CORE, Priest.

Beauport 3rd July 1900.—I wish to fulfil a promise made to St Anne last autumn.

After suffering for many years from sore throat accompanied by loss of voice that made it very difficult to teach, which I must do, I promised St Anne, if she obtained my cure, to publish the favor in the *Annals* and to always wear her medal; also to repeat the publication once a year. When I made this promise, I had a very bad sore throat and two years afterwards I was quite cured and from that time I have been able to teach without fatigue. Thanks to St Anne for this great favor and for many others for which I am certainly indebted to her.

J. E. CHAMBERLAND, Priest.



THANKSGIVINGS



Montreal: « Please find enclosed two dollars which I promised to St Anne, hoping she would prevent my brother from losing his position. My request has been granted; so I ask you to say two masses for the souls in purgatory, and have this favor published in the *Annals*. »

Canada, Quebec, St Agathe: « I placed an *Annal* of Good St Anne on my sick child; from that moment it got better and is all right now. » Mrs John Blais.

Quebec, City: « I wish to thank St Anne for keeping me from a severe illness, with which I was threatened. » Maggie Shipman.

Ontario, Cornwall: Please allow me to express my deep gratitude to St Anne for having cured me, of a very painful sickness. I am fulfilling my promise. » Alex. Ratelli.

Amherstburg, Ont.: « Last March a dear friend of mine was suffering from fever and consumption. I made a novena to Good St Anne, imploring her to assist my friend. She is now completely cured, and I wish to return thanks to Good St Anne, by asking you to have this great favor published in the *Annals*. » A Friend.

Newfoundland, Conception: « Please, publish my thanks to St Anne, for a spiritual favor received. » The Convent.

United States, Indiana, Peru: « I wish to return thanks for a favor received through the intercession of Good St Anne. I promised to spread devotion to her. » Nora Sexton.

Iowa, Clarence: « Please find enclosed 50 cts in thanksgiving for a wish I have obtained. » Jos. E. Curran.

Maine, Portland: « I was twice cured after having recourse to Good St Anne and the Sacred Heart. » H. F. Langlois.

Massachusetts, Pittsfield : « My husband secured work and my little girl cured of sore ears. For those graces obtained I promised St Anne to have it published in the *Annals*. » Off. 25 cts. Mrs A. L. Subscriber.

Michigan, Standish : « I enclose one dollar as an offering to St Anne for favors received. » Mrs L. Laberge.

Stephenson, Mich : « St Anne heard my prayer. » Off. 10 cts. Mrs N. Costa.

Minnesota, Elk River : « Favor obtained, thanks Oh Good St Anne. » Mrs Julia Anell.

Little Falls, Minn. : « Many thanks to Good St Anne for the conversion of my husband. » Mrs Abbie Raymond.

Minneapolis, Minn. : Many thanks to Good St Anne for favors obtained. » Mrs N. J. L.

North Saint Paul, Minn. : « Glory and praise to Good St Anne for a great favor obtained. » A Webber.

Terrebonne, Minn. : « Two favors obtained ; our sincere thanks to Good St Anne. » Off \$2,00 Toussaint and Alice Beaudry.

New-York, Amsterdam : « During a recent illness, my sister was seized with a violent attack of vomiting and after all other means proved fruitless, I invoked the assistance of Good St Anne. promising if she was relieved, to publish it in the *Annals*. Thanks to Good St Anne, my request was granted » Nellie O'Connell.

Amsterdam, N. Y. : « I wish to return many thanks to Good St Anne for having cured my sister, who was very ill. » A Subscriber.

Amsterdam, N. Y. : « We are entirely cured now, thanks to Good St Anne and St Anthony. » Mrs Mary Jane Fletcher.

Albany, N. Y. : « All danger disappeared after invoking Good St Anne. » A Subscriber.

Springfield, Mass : « I wish to offer my thanks to Good St Anne for having cured me of a very severe pain in my side. » A Reader.

Green Bay, Wis. : « Many thanks to Good St Anne and St Joseph for numerous favors received » A Subscriber.

St Ignace : « Enclosed you will find 50 cts as an offering to St Anne I wish to thank her for having helped me in many cases, and ask to have it published in the *Annals*. » A Friend.

Stephenson, Mich : « It is with joy that I return a thousand thanks to Good St Anne for having saved my only baby daughter. » Mrs A. Demers.

Stephenson, Mich : « I promised St Anne, if she would spare my life, to have it published in the *Annals*. I am now cured » Mrs Napoleon C.

Amherstburg, Ont. : We hope Good St Anne will continue the good work she has already begun, in the cure of a very dear friend, and restore him to complete health, that for many years to come he may be able to labor for those, to whom his untiring zeal has endeared him. » H. A. and N. D.

Hermansville, Mich : « I enclose 50 ct- in fulfilment of a promise, which I made to St Anne, if she would kindly cure my little brother Johnnie. who was sick with inflammation of the lungs. She heard my prayer and I return her a thousand thanks » Velina Bellemare.

Menominee, Mich. : « Thanks to Good St Anne for a favor obtained. » Miss Dela Rollin.



RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of His Holiness Leo XIII.
The Catholic Hierarchy of Canada and the United States.

The canonization of the Venerable François de Laval, Marie de l'Incarnation, Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neuman, and others who have died in odor of sanctity in North America.

The Canonization of the Saints of Ireland and a speedy restoration of her rights. The Benefactors of St Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

BOSTON, MASS : Dame Celina Baker.

COLWOOD, MICH : Mrs Adolphe Pine.

GREEN BAY, WIS. : Mrs John Denster.

Special Intentions

QUEBEC CITY : « Please, dear Readers of the *Annals*, pray for the speedy recovery of my sisters and other special intentions » Maggie Shipman. — OTTAWA, ONT. : « I appeal to Good St Anne for my health and the life of my child and the grace of baptism » Mrs James Sommers. — MONCTON, N. B. : « Please find enclosed the offering of one dollar in honor of Good St Anne to be cured of a weak stomach. » James R. Mahoney. — SPRINGHILL MINES, N. S. : « Subscribers to the *Annals*, please pray for me, I am under doctors' treatment the last four months, without any success. » Mrs John J. Mc Donald. — CHICAGO, ILL. : « That my brother and sister hear mass regularly and attend to their religious duties. » Oh. \$1.00. A Subscriber. — LITTLE FALLS, MINN. : « Oh ! Good St Anne, I appeal to you to cure my little girl of 14 years of epileptic fits. » Mrs Abbie Raymond. — MINNEAPOLIS MINN. : « Cure for my own self and baby. » Mrs H. J. — NEW YORK, CITY : « Particular favor for S. J. M. Subscriber. — JACKSONVILLE, FLA. : « To obtain work and have my hearing restored. » A Friend. — WILSON : « Enclosed \$ 1.00 for two masses in honor of St Anne to obtain the cure of a sickness from which I have suffered for years. » Mrs M. A. — AMBERLEY, ONT. : « Enclosed 50 cts for a mass to obtain an urgent spiritual and temporal favor for my aged mother and myself. » M. J. Mc Ginnis. — NASHUA, N. H. : « To obtain the cure of my son. » Mrs A. Black. OTHER INTENTIONS : Conversion of a dear friend. — A safe journey. — Two special favors. — Conversion of a sinner. — A young man who hates his parents. — A lady who is very unfortunate. — Position for a young man. — Several other intentions and especially all our suffering subscribers and our dear Promoters.

(Three Hail Mary)



St ANNE d'Auray